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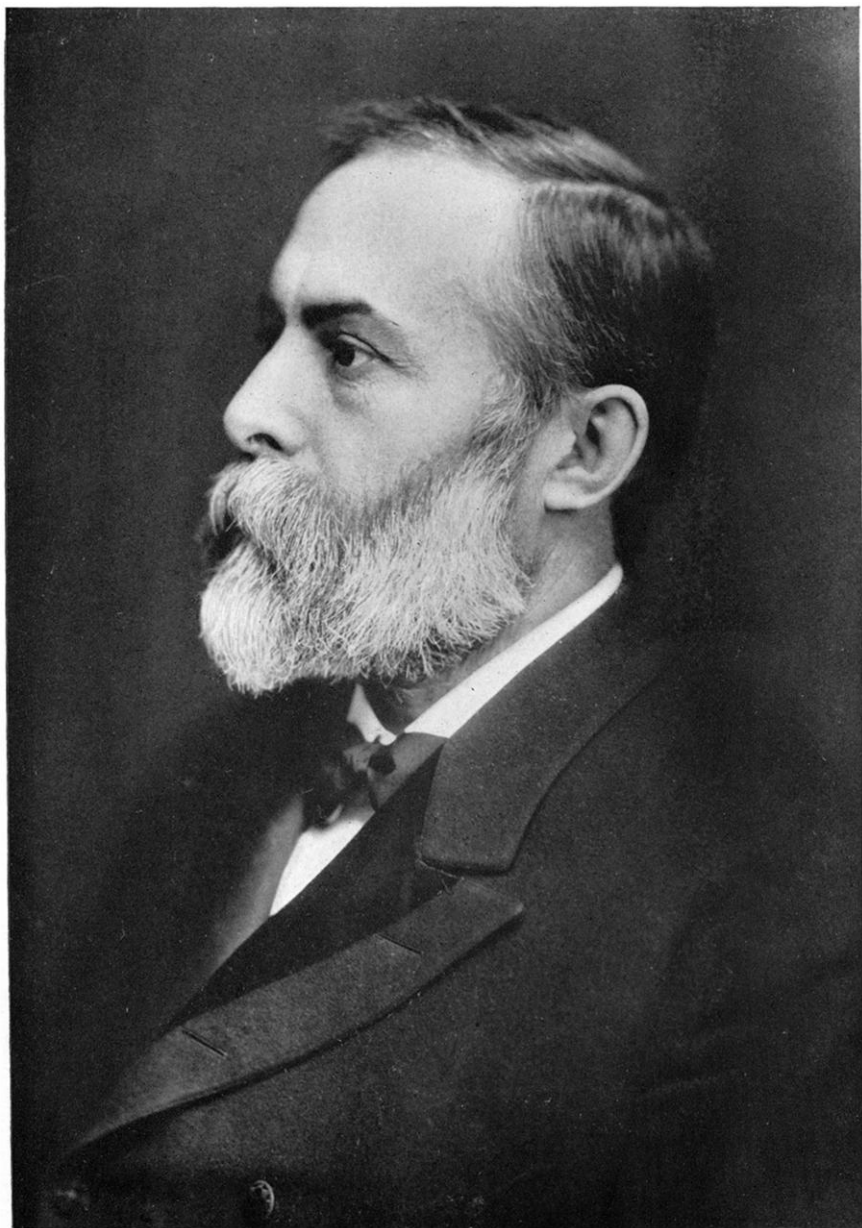
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In Memoriam: Alexander Francis Chamberlain

IN the death of Alexander Francis Chamberlain, professor of anthropology in Clark University, Worcester, Massachusetts, Anthropology lost one of its foremost representatives in the New World, and one who performed unique service to the science. Death was due to gangrenic diabetes, an insidious disease whose presence was unknown to him and others until a few weeks before the end. He attended to his work at the University until an affection of his foot confined him to his home; whereupon a medical diagnosis revealed the fatal disease. He passed away at his home in Worcester on April 8, at the age of forty-nine years. His body was cremated and the remains were interred at Mount Auburn in Cambridge, Massachusetts. He is survived by his wife, Isabel Cushman Chamberlain, a daughter thirteen years of age, and a brother and a sister in Toronto, Canada. To the brother, Mr Thomas B. A. Chamberlain, the present writer is indebted for information about Dr Chamberlain's early life and education. A memorial volume will be published in the autumn, in which much material not included here will appear.

Alexander Francis Chamberlain was born January 12, 1865, in Kenninghall, Norfolk, England, the eldest child of George and Maria Anderton Chamberlain. His ancestors were of sturdy English yeoman stock. While he was still a child, the family came to America and first settled, for about a year, near Bushnell's Basin in New York state, where his schooling began. From there the family moved to Peterborough, Ontario, where the elder Chamberlain became a prominent business man. Here Alexander attended the Union School and the Collegiate Institute. He passed with honors the matriculation examination for the University of Toronto, winning the scholarship awarded by the Peterborough Collegiate Institute. To enable him to pursue his university studies, his parents removed to Toronto, where they lived until their death, three months apart, in 1904.

At the University Chamberlain chose the department of modern languages. Throughout his course he took high honors and received many college prizes. In 1886 he was given the degree of B.A., with honors in modern languages and ethnology. He became greatly interested in ethnology, in the department of Sir Daniel Wilson, then president of the University, who became a warm personal friend.



ALEXANDER FRANCIS CHAMBERLAIN — 1865-1914

In 1887 he was appointed fellow in modern languages in University College, Toronto, a position which he held for three years, during which he did tutorial and post-graduate work. He was examiner in German in University College and the University of Toronto, examiner in modern languages in the University of Trinity College, Toronto, and examiner in French and German for the Department of Education of Ontario. During this period he continued his anthropological studies, giving special attention to the Mississaguas of Scugog, an Algonquian tribe to which he paid many visits, becoming acquainted with their language and customs. The results of these investigations were embodied in a thesis, for which he was awarded the degree of M.A. by the University of Toronto in 1889. Several contributions of this period, as well as of later years, appeared in the publications of the Canadian Institute (now the Royal Canadian Institute), of which he was for years a member and at one time librarian.

In 1890 Chamberlain accepted a fellowship in anthropology in Clark University, which had been opened only the year before. Clark was the first institution in America to recognize anthropology as a subject for post-graduate study leading to the degree of Ph.D., and the first to confer such a degree, that received by Dr Chamberlain in 1892. His researches there were carried on under the direction of Dr Franz Boas, then docent in anthropology at Clark. His dissertation was on the language of the Mississagua Indians.

In the summer of 1891, on the recommendation of Sir Daniel Wilson, he went to British Columbia to study the Kootenay Indians, under the auspices of the British Association for the Advancement of Science, in whose Proceedings his report was published in 1892. As will be seen by referring to his publications, Chamberlain kept up a life-long interest in these Indians, on whose language and culture he was recognized as the foremost authority.

When Dr Boas left Clark University in 1892, Dr Chamberlain was appointed his successor, with the title of lecturer in anthropology. In 1904 he became acting assistant professor, and assistant professor in 1908. In 1911 he was made full professor. By his investigations and publications he contributed substantially to the fame of Clark University as a center of scientific research.

Dr Chamberlain has contributed voluminously to the literature of anthropology and cognate sciences. His rare knowledge of European languages was an invaluable asset to American anthropology. Articles from his pen appeared frequently in European as well as in American

journals. The appended bibliography, selected from a much longer list of titles, gives some idea of the scope of his scientific work and interest.

He rendered important service through editorial work on a number of periodicals. From 1900 to 1908 he was editor of the *Journal of American Folk-Lore*. Up to the time of his death he was a department editor of the *American Anthropologist* and the *American Journal of Archaeology*. He was co-editor, with Dr G. Stanley Hall, of the *Journal of Religious Psychology* (including its anthropological and sociological aspects), published at Clark University. His excellent annotated bibliographies of current anthropological periodical literature, which involved a prodigious amount of labor, were for many years important features of the *American Anthropologist* and the *Journal of American Folk-Lore*, more recently of *Current Anthropological Literature*.

He contributed a large number of articles to several standard works of reference, including the *New International Encyclopedia*, the *Encyclopedia Americana*, the *Handbook of American Indians*, Monroe's *Cyclopedia of Education*, and Hastings' *Encyclopedia of Religion and Ethics*. His consummate product of this type was undoubtedly his article on the North American Indians in the new edition of the *Encyclopædia Britannica*, a masterpiece and model of encyclopedic writing, a distinct advance on anything of its kind which had before been published.

Dr Chamberlain was an authority in American Indian linguistics. Special fields of research were the Kootenay and Algonquian languages. His publications on the linguistic problems of South America are recognized as authoritative by students in two hemispheres. At the time of his death he had practically completed his work of many years on a distribution-map of the South American aboriginal languages, similar to that by the late Major J. W. Powell for the stocks north of Mexico. He had finished the first part of a Kootenay dictionary and grammar, which remains in manuscript form.

Dr Chamberlain was a member of numerous learned societies in both of the Americas and in Europe. He was a vice-president of the American Anthropological Association and a former secretary of the anthropological sections of both the British and the American Association for the Advancement of Science. He was a member of the American Antiquarian Society, fellow of the American Ethnological Society, honorary member of the American Folk-Lore Society, and corresponding member of the Société des Américanistes de Paris, the Institut de Coimbra, Portugal, and the Sociedad de Folk-Lore Chileno of Santiago de Chile.

Not only by training, but by native disposition, Dr Chamberlain was eminently fitted for the tasks of a student and teacher of the Science of Man. Of him it can be truthfully said that he was a man and he considered nothing human foreign to himself. "Generically human" was a favorite phrase with him, and he was himself a living embodiment of that idea. He understood and appreciated the life and outlook of primitive men, for beneath diversities of culture he recognized the generic, fundamental, universal human traits. He held that there is "not a single thing in ideal civilization not foreshadowed in primitive life." And he often called upon primitive folk as Daniels to sit in judgment on the follies and vices of our civilization. His essay entitled "The Human Side of the Indian," based on his own experiences in the Kootenay country, brings out his appreciation of primitive man. He realized the truth expressed by Dr Marett, of Oxford, that "we need to supplement the books on abstract theory with much sympathetic insight directed towards men and women in their concrete selfhood."¹

In his interpretations of human culture Dr Chamberlain took in a decided way the historical and psychological points of view, represented by such writings as Dr Boas's book, "The Mind of Primitive Man," and Dr Wissler's essay, "The Doctrine of Evolution and Anthropology" (*Journal of Religious Psychology*, July, 1913). The biological conceptions of evolution did not, according to him, apply to the history of man's culture. To account for the origin of man himself on evolutionary principles, "mutation rather than gradual accretion by minute changes" seemed the more reasonable hypothesis. And he doubted whether any organic changes of cultural significance had taken place since the advent of man. He held a similar view of the living races of men; as regards ethnic groups, "physical variations are negligible from the point of view of culture." His views on this point are well illustrated in his articles on the contributions of the American Indian and the Negro to human civilization. The last of these is a wholesome antidote to the negrophobia so common in the land of his adoption. He was a relentless opponent of Lombrosan views of criminality and Freudian theories of sex. Neither did he get excited over the prospects and projects of eugenics: he would agree with the late Lester F. Ward, that what the human race needs is not more ability but more opportunity.

As might be expected of one who placed such emphasis on the generically human, child-life had to him an absorbing interest and a profound significance. His intimate association for almost a quarter of

¹ *Anthropology*, p. 243.

a century with the father of scientific child-study, President G. Stanley Hall, was a constant stimulus to his inherent interest in that field. Their mutual helpfulness and coöperation did not preclude marked differences of opinion, as for example on the recapitulation theory, which Dr Chamberlain regarded as essentially unsound as a pedagogic doctrine, no matter what might be its biological validity. It is significant of the man's interests that his two published volumes, "*The Child: a Study in the Evolution of Man*" and "*The Child and Childhood in Folk-Thought*," both deal, as their titles indicate, with phases of this great subject. At his death he left, in completed manuscript form, another book on child-life and education among primitive people, which is now being prepared for publication. Together with his wife, he published a series of "*Studies of a Child*," based on observations of their own daughter, which are among the best of the kind in the literature of child-study.

Dr Chamberlain's studies of primitive peoples and his work within academic walls did not prevent him from taking an active interest in the affairs of the world about him. While in Toronto he was deeply interested in politics, and was a prominent member of the Young Men's Liberal Club and the Toronto Reform Association. After coming to Worcester, he became identified with the radical wing of the Democratic Party. He was for a time chairman of the Democratic City Committee and served as alderman-at-large. He took part in many reform movements. He was a staunch advocate of international peace, "anti-imperialism," the single tax, woman suffrage, labor unionism, total abstinence and prohibition.

Strikingly expressive of his generic, full-orbed humanity, was his appreciation and cultivation of two aspects of human life which are not regarded by some as on intimate terms with the scientific mind, namely the poetic and the religious. His essay entitled "*The Death of Pan*" brings out his conception of the relations of poetry and science. We are not surprised to find that his favorite poet was Tennyson; he regarded "*In Memoriam*" as the greatest poem in modern literature. Like Huxley, the English biologist, and Brinton, the American anthropologist, Dr Chamberlain not only appreciated the value of poets, but himself wrote poetry. In 1904 he published a volume of poems (Richard G. Badger, Boston); several of these, as well as many of later date, appeared from time to time in various newspapers and magazines. His poems give a beautiful picture of the innermost thought and feeling of the author. The themes cover a wide range of topics—love and childhood, friendship and domestic life, peace and war, politics and religion.

In his academic lectures he emphasized the function of religion in the history of culture; he spoke of it as "a great cause in the advancement, retardation, and abolition of institutions," and "the most powerful of human motives, in the individual and the community." He affiliated with the Unitarian body, but the modernism of that denomination did not prevent his appreciation of the significance and value of the forms of religion which differed from his own in their intellectual statements. With the religions of primitive peoples he felt a strong bond of fellowship, and he spoke sympathetically of certain doctrines and practices of Catholicism, which he considered in many respects more "generically human" than "our cold northern Protestantism." His profound religious faith breathed in lines like these from a hymn entitled "The God of our Fathers":

My father's God, Thou still art mine;
'Mid changing creeds and names forgot,
The Eternal Goodness alters not,
The voice I hear, they heard, is Thine.

Thou art the same through ceaseless time,
Immutable while ages roll;
'Tis but the imperfect human soul
Whose aspect shifts with date and clime.

And, though in bygone ages they
At other altars may have knelt,
The God that with our fathers dwelt
Remains the same with us to-day.

In the daily intercourse with family and friends the richness of his character was constantly manifested. He was always cheerful and cordial. He loved simplicity and sincerity in all things. His everyday life, as well as his *Weltanschauung*, was marked by a lofty idealism and a triumphant optimism. Home life held an exalted place in his thought, and he was religiously devoted to his own home and family. "Home was the primal fount of prayer" and "the oldest faith was fireside trust" was a burden of his song. I can do no better than to close this sketch with the following lines inscribed to him by one of his pupils, Dr Miriam Van Waters, now of Portland, Oregon:

Stern champion of the human race, of man as human,
Scorner of the petty pride of creed and skin and strength,
Warrior for the weak and young,
Builder of wonder-dreams for man,
And singer of strange, sweet songs:

Thou wrought'st again the dead to life,
 Thou gav'st long buried folk their due.
 As some patient digger upturns the lovely face of some old jar,
 Whereon the finger-print of tiny hands
 Reveals the mother-heart of her who fashioned it,
 Nursing her child the while;
 So you lifted the earth from off her long dead loves
 And hopes and dreams of simple folk;
 You showed the world their worth.
 Old gods, long dead, you breathed upon and made to walk again,
 In all their gentle human traits,
 In all their wrath and power.
 We never dreamed how great was man,
 How ever since the world began,
 He toiled and wept and loved,
 And in his heart kept flowers abloom,
 The tender flowers of his imagining,
 His dreams of peace and laughter in the sun,
 His vision of the children in their play.

Now, who shall champion thee,
 O great worker in the human craft,
 Whose hand is weak with pain,
 Whose battle-shout is silenced in the night?
 A hundred thousand of the folk will champion thee, —
 The coolie and the wage-slave and the black,
 The outcast and the nestling,
 And he whose lands are taken,
 And he whose hopes are slain,
 All these shall give thee shelter in their hearts,
 And cherish thee so long as life shall last.

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ALBERT N. GILBERTSON

UNIVERSITY OF MINNESOTA
MINNEAPOLIS